VVILIE BEGVILE YE,

OR

THE WORLDLINGS GAINE:

shewing how they hazard their pretious soules for the attaining of these vaine and transitory things, and withall

Teaching how to obtaine and enioy the benefits of this life:

That so we may lay vp a good foundation thereby against the life to come:

Expressed in some sommary and effectuall Meditations and observations hereupon.

By THOMAS COOPER.

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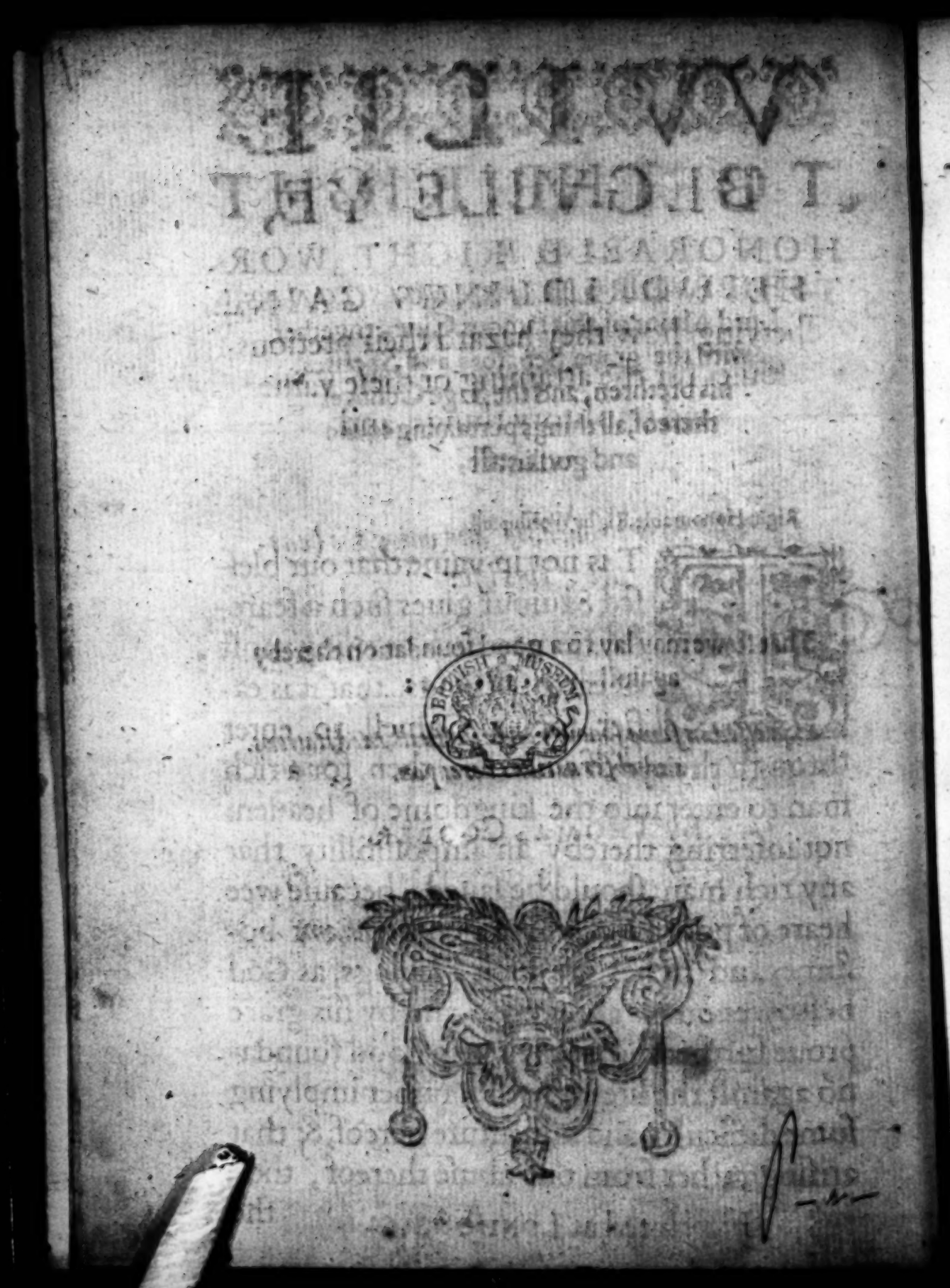

TO THE RIGHT

HONORABLE, RIGHT WORSHIPFVLL SIR *FRANCIS IONES*

Lord Maior of this famous Citie, together with the graue Senators and Sherifes his brethren, and the Sage Councel thereof, all things pertaining to life and godlinesse.

Right Honourable, Right Worshipfull.

IT is not in vaine that our blessed Sauiour giues such a feareful Item to such as enioy most of earthly things, that it is easier for a Camell to enter through the eye of a needle, then for a rich man to enter into the kingdome of heauen: not inferring thereby an impossibility that any rich man should be saued, because wee heare of poore *Lazarus* in rich *Abrahams* bosome; and riches are such blessings, as God bestowes on his children, and by his grace proue furtherances to lay vp a good foundation against the life come: But rather implying some difficulty and aduenture hereof, & that arising rather from our abuse thereof, then

the things themselues: For so hee expounds himselfe else where, concerning trust and confidence in riches, and not of the simple enioying of them. And so the blessed Apostle comments vpon this text charging rich men that they be not high minded, though they enioy much aboue others, that they trust not in riches, because they are vncertaine, and so will deceiue our trust reposed on them, teaching vs that it is not the vse but the loue of money, which is the roote of all euill; and therfore because som (not al) do lust after thē they haue erred frō the faith, & so do pierce themselues through with many sorrowes. And therein also wisely discouering vnto vs, two mayne & principall causes of our endangering by these blessings, and so by the contrary, instructing vs in such a sober estimate & vse of them, that so they may prooue furtherances to eternall life. The causes of our abuse of worldly blessings, is our ouer-rating them in our vaine conceits; as if they were speciall fauours of God, & vndoubted pledges of true happinesse, so that whosoeuer enioyes them aboue others, is more highly in Gods esteeme, and so more truly and perfitly happy. And this produceth those dangerous

effects

effects of vnſatiable deſires and ſtrong confidence in them, as if we could neuer haue enough of happineſſe, as if ſuch ſtrong holds could neuer deceiue vs. Which though it bee a moſt erroneous and peruerſe conceit, and the effects more deſperate, as ariſing from a deceiued heart blinded by the god of this world, that it cannot looke vp higher to things to come, but only doats one theſe preſent ſhadows, becauſe the very nature & tranſitory conditiō of theſe things will not beare it, beſides dayly experience to the contrary which might leſſon euen fools: yet it is moſt fearefull to obſerue how the minds of many are bewitched therewith, and ſing a *Requiem* to their ſoules, as that foole did in this ſlippery eſtate which on the ſodaine may be taken away from them, or they from it. And yet ſuch is the power of this deluſion, that notwithſtanding they dayly ſee rich men dye as well as the fooliſh and ignorant, and leaue their riches to others; yet many thinke that their houſes and habitations ſhall continue for euer, and therefore thee bleſſe their ſoules in this vaine happineſſe, and that the rather becauſe they are applauded of others, as the onely happy men, euen becauſe they

make much of themſelues, and take their fill in theſe broken Cyſternes. And this is another maine cauſe of their enſnaring by theſe things, euen becauſe they ouer-valew themſelues in regard of them, and ſo being puffed vp with their fleſhly minds, are deſperately carryed to the abuſe of them, either by encroaching and ſcraping ſtill to themſelues, as if none were worthy of them but they: that ſo they may liue peereleſſe and vncontrowlable of any, or elſe by lauiſhing and exceſſe of riot they wallow like ſwine in the filth & puddle thereof, and ſo drowne themſelues in euerlaſting perdition. Behold the way of worldlings and greedy earth-wormes. And doth not this way vtter their folly, howſoeuer their poſterity delight in their talke, and counts thēſelues happy in the miſery of their anceſtors. And doth not this their happineſſe prooue their greater vnhappines, that ill gotten goods molter like ſnow againſt the Sun, what is ſo lightly come by, is as vainly parted with: the third heire ſeldome knowes the place of his breeding, or enioyes a foot thereof. A meditation as too too experimentall in this citie, ſo the rather to be layd to heart by the wiſe & prudēt, that he may ſee the plague

and

and hide himself, & reape some durable fruit of these mometany trees. And this is the sum of that which followes: which I do in all humility tender vnto your honor & worships, as knowing your slippery states, and fearing what may follow, that you would learne yet more & more to be faithfull in your steward ships, that so you may be ready to giue vp a cõfortable account for the same. I doubt not but you are wise to discerne the face of the sky, & see that the element is full of stormes abrode, & may not the winde turne & blow thẽ hither. The Lord also make you wiser to discerne the time of your visitation: and so I heartily cõmend your honor & worships to the grace of God, that in mercy hee would cleare the ayre againe, & scatter the black tẽpest that our sins haue gathered, and dayly threatẽs on our heads as terrible lightning to break the sword, though it spare the scabbard, to endanger the soule by depriuing vs of what glorious liberty wee haue abused, though our outward man may lesse feele the blow, as being senslesse therof, or giuing way thereto: And that euen for his sonne Christ Iesus sake, in whom I rest

At your Honors and worships seruice

Thomas Cooper.

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Math. 16.

Math. 16. 26.

For What ſhall it profit a man though he ſhould win the whole world, and loſe his owne ſoule?

IN theſe words, the holy Ghoſt layeth downe a reaſon, why we ſhould not for the ſauing of this preſent and momentany life, decline afflictions; namely, becauſe the ſauing of life preſent in this regard, is the next way to endanger the life eternall: and if ſo, then no profit will redound thereby, no though we might line to enioy the whole world. For having in the 21 verſe, adioyned the doctrine of his particular ſuffering to the former doctrine of his Kingly office in gouerning and preſeruing his Church, that ſo the wiſe temper of theſe ſeeming contraries might confound Cohærence.

confound carnall wisdome, and exercise the faith of his disciples, because the harsh newes of his suffering gaue occasion of offence to *Peter*; as dreaming in his carnall reach, of a temporall Kingdome; he thereby takes occasion, from the particular doctrine of his owne suffering, to gather a generall conclusion: That whosoeuer will be his disciple, must also deny himselfe, and take vp his Crosse and follow him; which bitter pill that it might be the better digested, he wisely remoues the maine bar and hinderance of enduring afflictions; namely, the loue of life, and that by a strange paradox to the confounding of reason, & triall of faith: affirming that the sauing of life for a time, by auoyding the Crosse, was the next way to lose it eternally: and so to encourage the rather to the vndergoing of afflictions, he affirmeth contrarily, that the enduring of afflictions for his sake, though it were to the losse of life temporall, was the meanes to procure the life eternall, if not also for the preseruation of this present life. Now because life were not desirable of the carnall man, but for those pleasures and profits sake which the world supplies thereto; for otherwise these saylings, life is but a burden, and death a most desired hauen: therefore the spirit of God proceedeth in this verse to root out of our hearts this loue of the world; and that by propounding the danger that accompanies the same; namely, shew here-

by

by the pretious soule is fearefully ensnared; and endangered. And concludes the folly of such a match, when we pay so deere for worldly things, namely, that they profit nothing.

1 Summe hereof.

So that in these words we haue a discouery of an ordinary Bargaine vsually made by men of this world, & that as they conceiue, to great aduantage; namely, that they be contented for gayning of the world, to lose their soules. Their soules is an ordinary price, to compasse the pleasures and profits of the world.

3 Parts of the Text.

In which Bargaine there are couched these particulars First, the ground or occasion of the bargaine; namely, their greedy and vnsatiable desire of earthly things; implyed in these words of extent: Though he should gaine the whole world. As if the holy Ghost had therein discouered that Roote of all mischiefe; namely, a couetous and vnreasonable desire to compasse all, to be satisfied with nothing, but the whole world.

Secondly, we haue heere the driuing of the Bargaine; namely, this couetous desire is that which giues way to Satan, to fetch ouer the soule.

Thirdly, heere is the Bargaine it selfe; namely, that the soule is lost for the gaining of the world.

Lastly, here is the Iudgement and censure of the bargaine; namely, that their is no profit in it. Of these in their places.

And first, of the ground or occasion of the bargaine. This the holy Ghost discouers to be an vnsatiable desire of earthly things, teaching vs thereby, that naturally the minde of man, as it is immortall and not to be fadomed; so it is restles and neuer satisfied.

1 Obseruation vnsatiable in earthly desires.

And therefore affecteth vnmeasurably the things of the world: gladly would engrosse and appropriate all things to it selfe. It cannot brooke a share in it happines, it endures not to be stinted, and measured therein. So saith the spirit. The eye is not satisfied with seeing, nor the eare with hearing, and therefore much lesse the minde. So is the practise hereof discouered: They ioyne houses to houses, and land to land, till there be no place, and the reason hereof is added, that they may liue alone vpon the earth: And the generall conditions of all estates discouers no lesse; no man is contented with the place and calling wherein God hath placed him, euery one aymes at the highest; subiection is a burthen and disgrace, and soueraignty tickles with the conceit of deity; where the soule finds no rest in God, how can it be but restles in hawking after shadows? where pride is a chaine, how can bondage or subiection be any whit brooked? And seeing happines is conceited in these outward things; if Caine be cast out of Gods presence, he must eternize his name in building of Cities, & compassing the world. Who would not enioy the

Eccles. 1. 9.

Isa. 5. 8.

Reasons. 1.
2
3
4
5

Genes. 4. 14. 15.

most

most of all those things, that he may haue greatest happines? Can there be a greater plague to the wicked then still to be desiring, what they compasse? And may not this turne about to turne them home againe, that as the Doue whē she found no rest for the sole of her foote in the world, returned againe to the Arke from whence she was sent forth: so the poore soule being tyred in the compassing of these earthly things, and confounded in the pursuit thereof, may be forced to turne the current of her desires to the true obiect, and to seeke for happinesse in her God onely.

6

Vse

To conince natures corruption and desperate estate.

Oh that we were wise to discerne this euill sickness, and therein to take notice of the power of corruption. Are we sick of the world, and neuer satisfied therewith? How doth this discouer our barrennes of grace, how doth it conuince our bondage vnto sinne? Where grace hath taken roote, we dye vnto the world, where God is preferred, there Mammō hath no place. How doth this discouer an impossibility in nature, to obtaine grace by it owne power, seeing the glory and wisdome of nature is enmity against God, exalting the world and it shadowes, aboue the true substance of euerlasting happines, making the wedge of gold it hope, and it belly it God? Why do worldings engrosse and compasse the earth, but that they haue no hope of heauen? but that their maine happines is to enioy the pleasures of sin for a

season: and that they may enioy them more freely, they plot for greatnes, that none may controule them, they heape vp aboundance of treasures, that they may haue continuall matter to nourish and encrease sin. Doth not affliction bridle sinne, and withdraw many encouragments there-from? doth not troubles awake the conscence, and at least breed some remorse & outward abstinence from euill? Then welfare fulnesse to fatte the heart in sin, that it may be senceless thereof, and so commit it more greedily; welfare prosperity to drown the heart with a vaine conceite of Gods fauour, as if he loued vs, because he bestoweth such a large portion vpon vs: that so though the minde be sensible of sinne, yet it may swell with presumption, & prophanesse; that though we liue so, yet God approues thereof, we prosper and growe in greatnes, therefore all is well. And doth not this make way at length to desperate atheisme, that because we are spared, nay we prosper, and thriue in sinne, therefore the Lord is like vntovs, he likes of our sinne? And so the conclusion hereupon followeth by degrees, that the foole saith in his heart, as hee hath proued it by his waies, that there is no God at all, but to prosper in the world, to doe what we list: nay hence it followes in the end, that seeing we doe what we list, therefore wee are gods, knowing good and euill. This was the ground of that grosse idolatry in deifying others

Psa. 50. 19.

Psa. 41. 1. Tit. 1. 15. 16.

and

and this not vnwillingly induced great ones to assume this diuine power vnto themselues, by there transcendent power and priuiledges, not onely to cõtroule their owne lawes, but euen to encroach vpon and iustle out the law of God, and so to seate themselues in the place of the most Highest. Thus Antichrist arose by degrees from earthly happines, to a concept of diuine power, exalting himselfe aboue all that is called God, because having taken a surfet of worldly pompe and fulnesse, hee thereby established a visible monarchie, not only aboue Emperours & the potentates of the world, but euen aboue heauen, and ouer hell it selfe, encroaching into the prerogatiue of the most Highest: and making and changing the eternall decrees at his pleasure, presuming with his fained, and vsurped keyes, to shut and open heauen and hell at his will, and by his deceiuable miracles and presumed perfection exalting himselfe in the hearts of all beleeuers aboue all that was called God. And the maine ground hereof was the iust iudgement of God vpon the Whore, whom as he had appointed frõ all eternity to euerlasting perditiõ, so to this end for the more righteous execution of his decree, he gaue her fauour with the great ones of the earth, by whom being cherished and aduanced to bee Queene and Empresse of the world, hereby she was drowned in securitie, and said she sate as a Queene, and should see no euill,

Ground of idolatry.

Meanes of Antichrists rising.

euill, and so by securitie was hardned in her sin & therby committed the same more greedily; and so being deceiued by sinne, greeue to deceiue others, that shee might the better excuse her selfe, and make prey of the blinded world: whereby as shee executed the wrath of God vpon the vtter Court, and reprobates of the visible Church; so by her oppression and horrible wickednesse, by her vnsatiable ambition, and couetousnesse, by her diuellish treacheries and bloody cruelties, she is now growne hatefull to those that were her owne, being enuied for her greatnesse, hated for her wickednesse, and detested for her treacheries; so that her owne greatnesse hath begun, and will certainely accomplish her iust ouerthrow, and fatall destruction: her owne Louers that formerly aduanced her, being bewitched with the Cup of her fornications, as they haue hitherto, so still they shall leaue her, for her odious wickednesse: yea, they shall not cease to spoile, and vterly roote her out, that so her destruction may be their safetie; and the Lord may be glorified in his righteous iudgements. Euen so, O Lord, hasten thy worke, for the comfort of thy Church, and glorie of thy great Name. And let this in the meane time admonish the wise, that they be not partakers with her of her sins, lest they partake with her of her plagues. Aboue all let it aduise vs, especially to take heed of these two capitall sinnes, of pride, and couetousnesse;

uetousnesse, the one being the meanes to nourish the other, and yet couetousnesse being the meanes to confound pride, in that it cannot be satisfied, cannot attaine it desire. Let *Ieremies* counsell to *Baruch*, be seasonable in these daies; Seeke not after great things. If our hearts bee right, we haue an higher ayme; and if they bee not, wee cannot wish a greater plague, still to be desiring what we cannot haue, and when we haue the most, making our burthen the greater, and our account more heauy, at that great day. Let this teach vs to labour contentednesse in our estates, by acknowledging our vnworthinesse of the best, and the sufficiency of the least, with the blessing of God, by dayly resigning our selues into the hands of our God.

Ierem. 45. 6.

And imploying our talents faithfully to his glory, not considering so much what wee are short in of others, about vs, but how many there are, that are short of our measure labouring to supply what is wanting in out-ward things, by storing vp heauenly graces, which the more we heape vp, the lesse we shall desire and esteeme the others; and the more we haue, the more we shall receiue: considering still of the shortnes of our liues, and suddainnesse of our account, that so still we may be rather carefull how to vse well, and so to account comfortably for what we haue, because we know not how soone we may leaue it: then to be desiring and caring for to morrow, because we know not

what to morrow may bring. Labour we therefore to rectifie our iudgements, concerning our ambitious desires, as if these did argue an ingenuous and free spirit: seeing, as there cannot be a greater marke of a degenerate minde, then to doate, and hunt greedily after earthly riches; because where our treasure is, there also are our hearts: what we doate vpon, that wee make our God. So hereby shall wee approoue that we are risen with Christ, if our affections be set vpon things that are aboue, and not on things below; and the lesse care we haue of earthly things, the more are our hearts enflamed with the Law of God: the more enlined with the hope of a better life.

Note.

Coloss. 3. 1

Thus an vnsatiable desire of earthly things, possesseth euery man naturally: this conuinceth the obliquity and desperate state of Nature; this as it argueth it subiect to Sathan, who is the Prince of this world, so by this baite of the world he easily ensnareth vs to inuitable destruction; for so is followeth in the second place; had not Satan matter to works vpon from vs, he could neuer preuaile to our destruction; were we not as Tinder, apt to receiue the fire; nay, had we not an whorish corruption in vs, alluring him to attempt vs, though he were neuer so instant, yet should he be disappointed. But behold now, the *Driuing of the Bargaine*; what is it, that encourageth and enableth Sathan to preuaile for our destructions

there is a traytour within the citie, to open the gates to him; our vnsatiable desires of these things is that which he workes vpon.

Where these are, he easily fetcheth ouer the soule. The minde that is alwayes heauing after earthly things, is an easie and sure prey to Sathans malice. The desire of riches is the roote of all euill, exposing to tentation and snare of Sathan.

Obseruation. An vnsatiable minde, lies open to Satans snares.

And no marueile.

Reasons. 1

Because as this argues an heart of vnbeliefe, which hath renounced confidence in God, and so being iustly forsaken of God, is thereby left to the malice of Satan. So these endlesse desires exclude and chase all good motions of the Spirit; yea, all law of common equitie, and so the rather expose to Satans allurements: yea, where such desire hath taken hold, it exposeth greedily to any desperate wickednesse, for the accomplishment thereof, whereby the conscience becomes obdurate and senslesse, not onely of euill, but also the danger thereof: and so is the rather suppressed by the enemie; yea, which is the worst of all, this thirst of earthly things puffeth vp, and bewitcheth the minde with a false conceit of happinesse, and excellencie. As if this were the onely happinesse to engrosse and compasse all, that we may liue alone vpon the earth, that none may share with vs; none may controule vs: and so thereby layeth it most desperately open to Satans mar-

Psa. 52. 2

Matt. 19. 3

4

ket, as making the deluſion effectuall, and ſo ſmiting the hand, for the confirmation of the bargaine. If happineſſe conſiſt in enioying the world, then what need we feare to venture the ſoule; vnleſſe we enuie our owne happineſſe? Genes.3.4. Thus did Satan fetcht ouer our firſt Parents, abuſing firſt their iudgements with conceit of happineſſe, in which (indeed) was their baine: ſuggeſting, that if they did eate of the forbidden tree, they ſhould be ſo farre from death, as that they ſhould bee as gods, knowing good and euill: and ſo by this ſlight eaſily brought them to his lure. Laſtly, if we conſider what followes thereupon: Namely, that though *worldlings* conceit of happineſſe in theſe earthly things, yet they are confounded in their hopes, and fall ſhort of their compaſſe; though they deſire all, yet many times they attaine not any ſuch meaſure, as may ſatisfie their deſires. How can this choſe but breed deſpaire, and feárefull confuſion? And is not this now Satans time to make prey of the ſoule? Now curſe God and die, becauſe we cannot haue our will. Iob 2.11. I cannot be worſe (ſaith the deſperate ſoule) and therefore the foole rageth and is careleſſe; nay, Satan is not ſo ready to make prey of the ſoule, as he is to haſten the worke: *Achitophel* now hath no helpe, but to hang himſelfe; 2.Sam.16. I cannot endure this diſgrace, my credite is gone, and therefore I am weary of my life; and heere-upon I will be couragious, to let it

out

out my selfe. Behold the issue of worldly desires, they first puffe vp with pride, and then sinke in despaire, and so expose to Sathans butchery.

Who so is wise let him vnderstand these things, and to whom the Arme of the Lord shall reueale them, let him cleare and iustifie the Lord, seeing his condemnation is of himselfe.

If wretched man doth make the wedge of gold his hope, and sets light by his soule for the obtaining of this trash, renouncing the happines of the life to come, for the enioying of this present; is he not then the executioner of Gods righteous iudgement vpon him, doth he not subscribe to his owne condemnation? The waies of God are equall and righteous altogether, but our wicked waies and desires do iustlie light vpon our owne pates, and our owne wisdome is our confusion.

Take notice therefore in the feare of God, of this euill sickne reigning in thee naturally: & be thou wise to discerne the power and growth thereof, that so thou maiest preuent the malice of Sathan.

The regenerate themselues haue not beene without some spice of this disease, the Apostles dreame of an earthly Kingdome, and Peter would faine haue tabernacles built on earth, to enioy some constant happines heere. The Saints haue fretted at the prosperity of the wicked.

vse.

Directions how to vse bargaining

Luk. 24.
Act. 1.
Luk. 17. 3.
Psa. 37.

ked, because they haue conceiued it belonged vnto them, and who should rather haue it then they, who can best tell how to vse it? And yet all this but tentation, arising either from ignorance of better things, or ouer-prising these present. Blessed be God, the Saints haue acknowledged their folly herein, and iustified the prouidence of God disposing at his pleasure these earthly things. And therefore if any such desire ouertake thee, conceiue it to bee a tentation against the power and wisdome and prouidence of God, and thy future good: and so enter into the Sanctuary of the Lord, for resolution herein pray with holy *Dauid*? Incline my heart vnto thy Testimonies, and not vnto couetousnes.

Ierem. 12.

Psa. 73. 22.

Psa. 73.

Psa. 119.

2 That these desires may not preuaile, keepe thy selfe wisely within the bounds of Gods prouidence, vsing onely lawfull meanes for the compassing of thy designes; so shalt not thou be exposed to Sathans malice.

3 Consider the shortnes of thy life, and what will serue necessitie, and so shalt thou cut thy coate according to thy cloath, seeing thou knowest not what the morrow will bring, that care is taken.

4 And lastly, be wise to turne the streame another way; set thy affections on things aboue, and labour for that gaine which hath sufficiency for it vnseparable companion; seeke to bee rich in grace, & to abound in euery good worke:

so

so shall thy bloody issue be stanched, thy thirst satisfied of earthly things; now thou hast drunke of that fountain, thou shalt neuer thirst againe, at least thou shalt so thirst, as that thou shalt be satisfied, *Math.* 5. 7.

To conclude this point: Seeing we cannot be without these things, and it pleaseth God oftentimes to cast them vpon vs; here be thou wise to put thy knife to thy throat, to set boũds to thy desires & affections to outward things. As first, if riches encrease, set not thy heart vpon them, *Psal.* 62. 10. And that thou mayest not be bewitched by them, consider that they are *common blessings*, which the wicked for the most are partakers of in greater measure; and therefore in these thou mayest be no otherwise happie, then that the vilest may exceed thee heerein.

Psa. 73. 17. 18. 19.

Remember their condition, that they are slipperie and mutable, and therefore no fit matter to place thy eternall happinesse on: if they will not auaile thee in the day of wrath, *Pro.* 11. 8. much lesse will they secure thee of constant happinesse.

They are burthens at the best, and snares if thou close with them, and therefore when thou hast most thou carlest thy clogge with thee, & if thou watchest not warily, they will proue snares to entangle thee.

Tim. 6.

They are onely good to these that are sanctified, and therefore labour first for the meate

that

that shall endure for euer; and be carefull to sanctifie them dayly vnto thee by the word, & praier, 1 *Tim.* 4. that so the blessing of thy God may make them vsefull vnto thee.

Ioh. 4. 34. Math. 6. 33.

And seeing at the best they are but burdens vnto thee; and thou but a steward of them; ease thy selfe wisely of this burthen, by a bountifull communicating vnto others; especially to the household of faith: & prepare thy soule to a dayly reckoning, either by some change in this life, or the day of refreshing, when thou must giue vp a finall account.

Luk. 16. 1 Tim. 6. 18. Gal. 6. 10.

Thus shalt thou so enioy these things as not onely to preuent the snares of Satan, but to lay vp a good foundation thereby against the day of Christ. 1. *Tim.* 6. 19.

If the Lord hath yet kept thee short of that portion which he hath giuen wisely to others: That thou maiest herein also be maister of thy desires, learne first:

Directions in a meane estate

1

To submit thy will to the will of the Lord, who may do with his owne what he will: Is thine eye euill because his is good? Consider that the least thou hast is more then thou deseruest: and say with holy *Iacob*, Oh Lord, I am not worthy of the least of thy mercies; and this shall prouoke to thankefulnes for what thou hast, and reach thee to waite vpon thy God in the blessing thereof.

Math. 21.

2

Genes. 32.

3

Remember that thou broughtest nothing into the world, and shalt leaue all with this

world,

world, and therefore hauing food and raiment, therewith be thou content. 1 *Tim.* 6. 7. 8.

Consider the wisedome and goodnes of thy God, that now thou maiest go lighter to heauen, and hast a lesse account to make in the great day: and therein blesse God for thy little, because a small thing that the righteous hath is better then great riches of the vngodly. *Psa.* 37. 9.

And if yet thy desires may be enlarged for more, yet bound them still with subiection to thy God: set not the stock vpon it, as if either thou must haue so much, or else thou canst not waite on thy God in perswasiō of his loue: but desire with condition, as it shall turne to thy good; and so what is best shalbe suplied vnto thee; either thou shalt haue more, or that which thou hast shall giue contentment. And heere it shall much auaile to order thy desires, if in steed of enlarging the same, thou rather restraineſt them: as well to be abased and emptied of what thou hast, as to abound in seeking more; oh, how shalt thou thus maister thy greedy desires? how maiest thou prepare thy selfe to euerlasting fulnes? Lastly, let thy rest be still vpon the prouidence of thy God, who feedeth the rauens and clotheth the lillies, though they neither spinne nor labour therefore? And shal not he much more increase thy oile in the cruse, the meale in the barrell? if thou canst be faithfull a little, shalt thou not see greater things then these?

4

5

6

Phil. 4. 13.

7

Thus maiest thou captiuate thy carnall affections, especially if with thy small measure of outward things, thou shalt compare thy portion of grace; which if it be lesse, thou hast more neede to raise thy affections higher; if it bee more: why art thou troubled for this outward want? This grace shalbe sufficient, and so Sathan shalbe excluded.

2. Cor. 12. 8.

But alas, he will not be shut out so: his triumphs are too apparent, his delusions too forcible: how many are content for these things to trade with him to the losse of their soules? how ordinarily do men transgresse for morsels of bread? how willingly is the soule made a prey for the gaining of earthly things?

Obser. 3.

Behold the bargaine, and tremble at it, blesse thy God that thou hast not beene ouerraught? and lamēt the misery of thy brethren that are daily thus deceiued.

Ordinary to exchange the soule for the world.

How commonly do men prostitute their soules for the loue of the world? Shall wee discouer the delusions which preuaile hereunto?

1. Pet. 1. 9. Reasons. 1.

They liue by Sense, and not by Faith, and see no better, and cannot see a farre off, 1. *Peter* 1. 9. and therefore no maruaile if they dote vpon the present: and so not long able to liue by faith in the speciall prouidence of God, and hope of better things, no maruaile if they make a contradiction betweene these things which are indeede onely subordinate, concluding that they must liue, and therefore they

they must deceiue, breake Saboth, what not? As if conscience to God, and care of this life, were contradictions; we could not thriue and liue in the world; and thriue to heauen also; whereas indeede if we could trust God, & waite vpon him, we might finde that godlines hath the promise of this life as well as of that which is to come. Indeed if we could trust in God, & waite vpon him, in well doing, we should verily be saued: we shold want nothing that is good. As worldlings want faith, so they want patience: and therefore seeing they cannot tary the Lords leasure for the blessing of their labours, therefore they will take what is at hand, what soeuer it cost them: what is this birth-right vnto them, seeing they dye for hunger? tell me not of my soule, I must not starue, and be discredited, I must be receiued when I am put out of my stewardship, and therefore I see no way but to deceiue and so to prouide for my selfe. Thus want of patience breeds resolued wickednesse, and this exposeth the soule as a prey vnto Satan.

1 Tim. 6.

Psa. 34. 2

Esau. Gen. 25.

Luk. 16.

Adde we hereunto that fearefull condition whereunto worldlings are subiect: that whereas they account their conscience as their greatest enemy, and their credit and estimation as their chiefe friend, nay as their onely Idoll whom they worship: therefore seeing their thriuing in the world is that which may both maintain their credit on the one side, and also either

either lull the conscience asleep, or flatter it on the other side: if prosper in the world, either they haue no sence of dãger, or els all is well, because they prosper. *Ephraim* saith, I am rich & encreased in substance, and therefore they shall find no iniquity in me, that were wickednes; either I am senceles of euill, because my heart is fatted vp with prosperty, or if I am priuie of my selfe of any, yet God is at peace with me: I haue more then my heart can desire. Is it any marualle if now hands be strucken, the bargain is made vp; either I haue no leasure to thinke on my soule, because the world comes so fast vpon me; or my soule is safe enough, seeing I haue my desire: or, which is common with *worldlings* to wish in this case, so I may enioy this happines, let them take heauen who list, I haue my portion already, and therfore I looke for no other.

Osea 12.8.

Psa.17.14.

4 The iustice of God is admirable herein, who giuing the wicked now their hearts desire; nay, more indeed then they would desire: doth not this encrease the delusion by lulling them in security, and flattering them in a vaine conceit of present happinesse, that they may willingly renounce the happinesse of the life to come? that so they may not repent of their bargaine, but euen sticke vnto it, and so harden their necks against all contrary blasts.

Psa.73.

5 Lastly, the policie of Satan is herein also notorious, that though there should be some hucking at the bargaine, by reason of some crosses

which may befall them in the world; or some reckonings of conscience within, to confound the sin: yet herein also are they supplyed with meanes to make them sticke to their bargaine. Either they haue beene too scrupulous in their dealings with men; which may arise from the light of common equitie and selfe loue, because they expect like dealing themselues: and therefore now they must mend the matter, by letting loose the conscience to greater euils of oppression, and such like grosse wickednesse; that so they may quiet the conscience, by deading the sence: or else, they haue beene crossed in the world, to see whether they will be daunted with a little, to try their homage thereto; or because they haue not been carefull enough; and therefore now they must redouble their cares, and more intend the mayne; they must now be more industrious to recouer their losses, more abiect and slauish to make vp their mouthes. Oh, how common are these courses with *worldlings*! How fearefully heereby doe they enthrall themselues to destruction?

To conclude this point, that God may bee iustified, and Satan excusable in comparison of our selues, that our destruction may appeare principally to be contriued by our selues: May we not obserue in worldly men, as an vnsatiable desire in these things, excluding all heauenly obiects, and so drawing on Satan to

chaffer with them, so many such desperate fetches, both in the compassing of these things, as also in the enioying of them, which doe necessarily auouch the making vp of this bargain.

Meanes and Markes of this Bargaine.

Consider, I pray you with me, their ground, and meanes in compassing these things; obserue now wisely their ende, in labouring for the same.

Touching their ground; is it not plaine Idolizing and deifying of these things, by putting their confidence in them, as if these were the God that they onely must adore; as if happinesse, did onely consist in these? *Iob* 31.

And doth not hence follow another fearefull ground; that as these are counted *the true happinesse*, so they are able to make them perfectly happie, that enioy them: and therefore he that enioyes them most, hath most happinesse; and so as God, may rule and doe what he list. And what neede he then take care for any other happines? What need he feare whatsoeuer Bug-beares of heauen or hell, that simple men are feared withall? Let vs eat and drink, for to morrow wee shall die, δὸς μοι τὸ σημερὸν, καὶ λαβὲ τὸ αὔριον. Giue me the present, take the future who list.

Chryso.

Such are the grounds to compasse these things, and are not the meanes suteable? yea surely. How can we expect Grapes of thornes, or Figges of thistles? As these are perswaded, so they practise.

No

No God in comparison of these, & therefore no god to the compassings of them. The cõscience is too nice a rule to guide thē herein. The Word too precise, and enuious against their happines. And yet that they may haue some colour to deceiue, and be deceiued, heere the Law of man, nay the abuse rather of the Law, and custome of the time, comes in to be their warrant. Thus it hath passed, and therefore it is currant. Nay, is not the present Euent vsually a warrant herein? it hath sorted well, and therefore it is well: what should I say? A deceiued heart hath seduced them, and a deceitfull world hath bewitched them; they must not be like No body, they shall lose their custome, if they will not buy and sell on the Sabboth, they shall be deceiued, if they studie not to deceiue: Conscience goes a begging, and craft is the way to thriue; if man see not, God will forgiue: and that man may not see, we will haue darke lights, and false waighes; the Epha shall be made great, and the shekle small; we will be at a word when we deale with Professors, that we may deceiue the sooner.

And we will haue three wordes to the bargaine, rating our Wares at treble the value, that we may fetch off the Ideot, if not at the first, yet at the second or third rebound. Is not euery Trade a Mysterie forsooth? and is not this Mysterie abused commonly to deceiue, and be deceiued? My skill faileth me to diue in-

to

to this Mysterie; onely I desire, that into their secrets my soule may not enter; my glorie may not be ioyned with their assemblies. Let this suffice, happy man that so toucheth Pitch, as not to be defiled with it; that so seeketh these things, as that he hazardeth not his precious soule. Too manifest it is, that the most take this libertie, and which is most fearefull, they sinne euen by licence. The Vsurer hath his warrant, the deuils Factor (I meane) the Stage-player, his colour to owne him to his Maister. The best calling not without it snare to enthrall the soule. This shall appeare the better, if we now consider the ende of compassing these things: which what is it vsually else, but either that we may liue vncontrouled, that the soule may take it ease, and eternize it name ouer the earth, that it may out-face and dare heauen, that it may fat vp it selfe to the day of slaughter? Where Church maintenance for our faithfull labour, must discharge the same, as if it were onely a preferment of learning, and not an encouragement to painefulnesse; where *Simon Magus* must enter in, and poore *Simon Peter* liue vpon almes; where *Diotrephes* that loues the preeminence must engrosse all, and *Gallio* cares not for these things: whose God is their belly, there end must needes be damnation; who thus sow to the flesh, shall they not of the flesh reape corruption? Thus the ende of *Worldlings* in heaping vp riches, discouers their deceit, and

so their desperate case.

And can we looke for a better harueſt of ſuch fearfull ſeedings? Conſider we a little, how they vſe theſe things: are they not vſually in extreames and ſo bode extremity? Either the loue of theſe ſo beſotte them, that for feare of parting with them, they cannot affoord themſelues any comfortable part thereof: it more comforts them to behold them, that they may haue the credite and poſſeſſion thereof, then to take their part of them cheerefully for their maintenance: Who ſo poore in this caſe, as they that are vſually moſt rich? who leſſe enioy that they haue, then they that haue moſt? ſo righteous is God to make them Purueyers for others, They ſhall hoord vp ſiluer as the duſt, but the righteous ſhall diuide it: ſo ſhall the ruſt of what they haue hoorded vp, bee a witneſſe againſt them, and conſume them with fire: ſo ſhall the cry of the poore whom they haue oppreſſed in ſcraping, and defrauded in detaining from them, pull downe vengeance vpon their heads and haſten their owne comfort, in their iuſt confuſion. Doe they not in diſtruſt of Gods prouidence, vſually make Idols of theſe things, and ſo are giuen vp to make Idols of themſelues? hauing mouthes and yet dare not taſte, hauing bellies, and yet pine themſelues? As they vſe their goods as Babies, onely to gaze and play withall; ſo they make babies and ſots of themſelues, fit onely to be gazed at, and

Iob 27.

Iames 5.1,2.

scorned of the world. Loe, this is the man that boasted of his riches, and put his confidence in the multitude of his treasures. Thus they which haue oppressed others in gathering goods, are iustly left to oppresse and defraude themselues of the lawfull vse of them, feeding themselues chiefly with the winde of credite, and vaine estimation, and so they iustly reape the whirle-winde of Gods righteous vengeance. And thus are many caried *with this extreame*; others that thinke to hit it, by taking their portion, yet doe they not as fooles fall into the other extreame, by prodigalitie and excesse? Witnesse their fat paunches, and leane soules; their whorish attire, and barren possessions, where a paire of slippers shall deuoure a whole Lordship; and a cast at dice, cast the Master out of all hee hath; when the Harlot shall bring another to a morsell of bread, when the contentious spirite of some, shall make them foote-stooles to set the Lawyer aloft: and the idle braine of many shall make my gentleman a Begger; when the Broker shall fleece him, and the Vsurer flea my yong Master, for his filthinesse and gaudery: who will not say that this wealth was disposed for the owners destruction? that plenty hath brought forth vanitie, and the daughter hath deuoured the mother? Thus by the gathering and abusing of these earthly things, it is more manifest that Worldlings engage their soules for them, and so following

Psa. 52. 6.

lowing and honouring Satan, herein doe bewray themselues to be his, to whom they doe homage.

Oh, that we were wise to try our selues hereby. Is it not now a ruled Case among Worldlings, that there is no hell but to be in debt? that it is madnesse to thinke that there is any such couenant with Satan? Haue not the worldly wise condemned the whole doctrine and practize of Witch-craft, which is by compact with Satan, because they would be sure of their couenants with him? and is not the ground thereof, that roote of Atheisme, that they account of no God but *Mammon*, no heauen but worldly happinesse? Tell a Worldling that he is ruled by the god of this World, that his loue of money argues him to bee his slaue, and he will boldly reply; That he defies the diuel, he hopes to bleese himselfe frō him as well as the best. And yet his way vnets his folly and desperate estate, he hath made the wedge of gold his hope, and therefore his hope and foundation is built vpon the sandes, his wisedome is worldly, and therefore sensuall, and so consequently diuelish. Deceiue not therfore thy selfe in the feare of God, thou mayest be received into an outward couenant with God, & yet make a secret compact with Satan, for the vndoing of thy soule. Oh, how many Demi-asses may bee found amongvs, that howsoeuer they haue giuen their names vnto Christ, yet they

Vse.

Psa. 49. 12.

haue giuen their hearts to the diuell, and all by embracing this present world. Shall we for our better informing take a view of some of them? Doth *Cain* build Cities, & seeke to nestle himselfe surely on the earth, to auoid the storme of heauen? This plainely doth auouch his reiection from God. If *Balaam* for promotion, will bring God to his wicked bent: doth he not loue the wages of iniquitie, and expose his soule to the rage of Sathan? If *Saul* to cloake his sinne, will be hindered of the people, shall he not be reiected of God, and hasten his own confusion? Doth *Iudas* sell his Maister for the wages of vnrighteousnesse, and doth he not set his soule to sale to the deuill? As by these, and the like examples of *Diotrephes*, *Hymenaus*, *Alexander*, &c, wee may take some scantling of our estates, whether wee haue made this bargaine, or no: so yet to make a more particular search hereof, let vs examine our hearts by these Rules; Do we first seeke the world, and not the Kingdom of heauen? Will wee make sure of thriuing first, before wee labour for knowledge, and the feare of God? And if it come to the iumpe, that either we must straine our conscience, or lose our profit; because we cannot bee contented with a meane, wee cannot waite vpon the blessing of God in the way hee hath commanded, wee will venture a iorny whatsoeuer come of it. Is the Sabboth no barre to hinder our vnsatiable desires, but either

Rules of faith.

either we wish it were gone, that wee may returne to our vomit, or we cannot stay so long but euen on the Lords day we will serue our lusts in buying and selling, in tossing and tumbling vp and downe, making that day of rest restlesse, by our worldly thoughts and carnall pursuites, by our prophane pleasures and pretended liberty? Haue we begun in the spirit, and haue quickly enough thereof? and so we can easily limite our selues in heauenly things, we haue knowledge enough; nay, we may be too zealous, too holy, more precise then wise, too much learning may make vs madde, or fooles: to leaue a bird in hand for that in the bush, that so we may enlarge our desires with hell, and stil cry with the daughters of the horseleech, Giue, giue. And haue we no leasure for religion, our thrift comes in so fast, al time is too little, either to husband wel that we haue, or to better our estate? Lastly, for the better iustifying our selues in our temporising and hypocrisie: do we now labour to stint others to our measure, both by traducing such as are before vs in grace, as vnreasonable and madde sellowes, that know no compasse, as by alluring them with our glorious shewes, to curse where they will blesse, to call light darknes, and darknes light? Surely these are more then probable coniectures, that our soules are engaged to the world, that our heauen is on earth, and our happines in hell. In a word, where credit is the guide

and bridle of conscience, and profit the touch-stone and square of religion, where conscience is the Broker to colour deceite, and religion the factor and handmaide for profit, where ciuill honestie goes currant for substantiall righteousnes, and bodily seruice is a sufficient couering for secret wickednes; where the fruite of the body must satisfie for the sinne of the soule, and the mercy of God must be the cloake to cruelty against our selues and others; will the Lord be mercifull to presumptuous sinners, can there be hope of mercy without the bonds thereof, seeing there is mercy onely with him that he may be feared?

Psa. 130. 7.

And is there any feare of God, where prophanesse is iustified, & that by abusing and peruerting the straight waies of God? and can these be but abused where credit is made the head, and conscience the tayle? can the conscience be free where profit limits religion, and ciuility is the iudge thereof? and can wee admit of any Iudge then ciuill honestie? must we not make the best of what we haue, seeing wee will haue no better? This serues the turne for the present, and what needs we any more? And is not now bodily seruice made an Idoll, and will worship set in the feate of the scorners? We despise all others that make conscience of their waies, they are but a base and beggerly multitude, that know not the law, if they cannot liue by their religion, they haue a bad master. And

Ioh. 7.

 therefore

therefore welfare worldly wisdome, that hath two strings to it bow, if God will not helpe, yet wel fare *Mammon* to helpe at a pinch. And seeing *Mammon* serues our present turne, what more profit shall we haue in the seruice of God? nay, may not our precisenesse hinder our profit? And therefore religion must be cast off as an enemy to our owne profit, or else submitted to the compasse thereof.

Iob. 21. 15.

Behold the power of delusion preuailing with worldlings; and let vs wisely trie our selues hereby. To conclude this point: seeing this bargaine is a mysterie rather performed in deedes then in words, not without it glorious pretences to ensnare vs more easily, & accompanied with dangerous sophistrie, whereby we hope to come out thereof leaue we then in the feare of God, first what these vizers and pretences are, and how we may disclaime them.

Pretences to colour the Bargaine, with their delusion and confusion.

The vizers vnder which this fearefull bargaine is concealed, are fost, that the blessing of God maketh rich, to thrive and encrease in the world is the gift of God, and recompence of our labours; and therefore who would not labour for aboundance, seeing the Lord gives time thereto what needs we feare danger in that which is a blessing? Which though it be true to those that be sanctified, yet neither any childe of God must looke for this blessing, because it seemeth good to our God to glue some more, that they may be stewards for others;

That riches are the blessing of God, how and to whom.

All haue them outwardly.

May be a meanes to exercise spirituall graces.

thers, so also to giue some lesse, that there may be a maintenance of the holy fellowship, by this mutuall communication of each others gifts? And so this diuersitie of outward gifts, that the rich may ease the poore of their burthen of want by communicating of their store vnto them, and the poore may also ease the rich of their burthen of riches, and further their reckoning against the day of the Lord by their thankfulnes and prayers, thus the rich and the poore meete together, the Lord is the maker of them both.

And the Lord may haue the onely glory of his wise prouidence, though in giuing to each as pleaseth him, yea in satisfying each in this different measure here with thankfulnes and contentment. And so either of them may be prouoked to hunger after durable riches, the rich in that they are but tennants at will, and stewards for others, and therefore must giue vp their account: and the poor also hereby prouoked to hunger after heauenly treasures, in that they are wisely stinted & dieted of the present. And therefore as neither the Saints must reckon of these blessings, so neither must they measure the worth of their labours hereby, as if they did not serue God aright if they were not recompenced with abundance; because as our seruice of God deserueth not the least, so to serue God for these things, is to serue our selues aboue him: and so though we haue our

reward

reward heere, yet we may misse of it in a better life. And therefore that *Iob* may not be iustly challenged to serue God for these things, they shalbe taken from him, that his secret corruption may be purged out, & sincerity approued. And on the contrary, many an hypocrite and earthworme shal haue his portion in this life, & be glutted in these things more then his heart can desire, that so he may be iustly deceiued, in what he desires to be flattered, namely, an opinion of goodnes; and may also deceiue others hereby, that measure righteousnes by outward prosperitie; & yet most fearefully also deceiue himselfe, not onely in finding no contentment in this his supposed happines, but on the contrary, being giuen vp by one delusion to another. That as he accounts it a seale of his vprightnes to be crowned with aboundance, so he shal esteeme this his happines; either on the one side, to abuse these things by putting them to no vse but vsury, and so defrauding himselfe and others of the comfort of them; or else on the other side, imagining this his happines to crowne his head with roses, & fare deliciously euery day, he shall be giuen vp to the abuse of these things by riot and excesse: not onely to the iust shame and confusion of all his ciuill honestie, and conceited goodnes; but to the iust ouerthrow of his conceited happines in them; as by his ryot and superfluity, bringing himselfe oftimes to a morsell of bread, and yet

Iob. 1.9.

Wicked how they haue them.

How they vse man.

cannot haue so much as the huskes which the Swine fed on, to satisfie his necessitie; and so hereby plunging himselfe into fearefull shifts, and wofull despaire. Behold here the power of his delusion. And conclude we iustly hence, that the aboundance of outward things, as they are but common blessings, so they are often giuen to the wicked as curses, to hasten their destruction. And they are often denyed to the godly in mercy, to try their sincerity, their faith, and patience; and also to prouoke their appetite to more heauenly treasures. So that, it is not the hauing of aboundance, but the right vse thereof, which is the blessing of God, 1. *Tim.* 6. 18, 19. whereby wee shall lay vp a good Foundation against the life to come.

Not the hauing, but the right vse makes the Blesing.

3

And therefore it is but a delusion to imagine that the more we haue, the more we are blessed, as being the colour whereby Satan drawes vs on to this Bargaine; laying hereupon this false ground in our hearts, that wee must abound in these things, or else we cannot be blessed.

How these proone curses to the wicked.

And so vpon this sandy foundation, raysing vp this Towre of Babell by diuers stones: As first, to take vp our hearts especially, to the compassing hereof, and so to preuent them of the true riches: Next to plunge vs into any base and carnal courses for the enioying of the same, and so harden the conscience in sinne. And lastly, to exclude repentance euer, by the enioying hereof; as if this were our happinesse,

to

to be ſecure of our Eſtates: and why may we not be ſecure, ſeeing we ſit as a Queene, and ſhall ſee no euill? we ſay in our proſperitie, we ſhall neuer bee remooued; we haue feathered our neaſts on high, and our habitations ſhall continue for euer. And ſo ſecuritie makes way to ſudden deſtruction; Thou foole, this night ſhall they fetch away thy ſoule: euen when thou ſayeſt vnto thy ſoule; Take thine eaſe, thou haſt goods laid vp for many yeares. Learne we hence therefore in the feare of God, to diſcerne this dãgerous colour, & ſo be we wiſe to preuent the ſame, as heretofore hath beene directed. The ſecond colour wherby Sãtan draws vs on to this deſperate Bargaine, is the preſence of our Callings: ſome wherof are ſuch, as cannot be managed without aboundance; and herein the deluſion is more forcible, for the enthralling of the ſoule; both in that aboundance, beeing an inſeparable companion to greatnes, doth hereby puffe vp the heart, and ſo exalts it againſt the Lord, as if this great Babel were attained by our own wit and induſtrie, but vſually that we come to that fulnes without our owne labour and endeauours. Hereupon we grow careleſſe in the vſe of what wee came ſo lightly by, and either vpon vaine preſence of Munificence, we lauiſh out on ſuch as wee purpoſe to honour, that ſo we may be as Gods; in beſtowing where we will; or, we ſupply prodigalitie, by oppreſſion of others; and ſo affect

2. Colours of worldlings.

Danger of High Callings.

a kinde of deitie, in taking from whom we list; and so on either side, doe willingly endanger our precious soules, either by putting confidence in that which daily we confound in our abuse; or els by abusing the trust that is committed vnto vs, as beeing but Stewards for others, and seruants to the common good. Behold here then the delusion in high callings; and learne we thus in the feare of God, to auoid the snare thereof.

How to remedie this euill.

Consider we that high callings, though they require necessarie supply of aboundance, yet it is not so much for their owne, as the publique good: so to keepe their owne estate therewith, as that withall they remember, that they are subordinate to the Highest; who as he gaue them these things, so hee will require an account of thē. And secondly, that they are also herein but seruants to the publique; so to carie their state, as the Common-wealth may thereby flourish. And therefore they must euer bate of their fulnesse, to comfort the emptie soules: As good *Nehemias* did not take their set allowance of the Gouernour, for the reliefe of the distressed. And in this most absolute libertie, they must be confined within the boundes of best deseruing.

Nehe. 5. 13.

For the casting of courtesies vpon a person, that is otherwise meritorious, is as seede that is cast into good ground: which commonly yeelds returne with much comfort; so

that

that our care and paines is so farre from being cast away, as that wee reioyce therein. Especially, be they carefull to honour God with their fulnesse, in emptying of themselues, for the good of the Church and common benefit; that so they may giue vp their accounts with ioy! *This concerning high Callings.*

As for the other ordinary, and inferiour condition, though each through pride and discontent be aymming at the highest; yet let him here obserue the rules before set downe, and so shall he auoid the snare which lyes therein. And thus of the second Colour, drawing on to this Bargaine.

A third Colour there yet remaines hereto; Namely, the conceit of doing the most good: which seeing we then can best do, when we haue most; therefore each desireth aboundance, vpon pretence hereof: and so, either vpon pretence of doing good, swalloweth vp many euils in the gayning of these things, and so committeth still that good may come thereof, whose damnation is iust; or else, which is worse, and yet a common case, though he hath got much wickedly, yet by doing of good therewith, he hopeth to make amends, and so is iustly met withall by diuine vengeance: either he is taken away in his euill getting, and so depriued of his hope of doing good, or making amends thereby; or else, if he bee spared to try his charitie, it is ten fold any other, then either to

3. Colour, pretence of doing good.

The snare herein.

Worldly charitie discouered.

to giue somewhat at his death, when he can keepe his *Mammon* no longer? and so it is not thankes-worthy; or if any come from him while he liues, what is it else, but either to grease a fat Sow, and cast water into the Sea? or else, he parts with a Godgin to catch a Pike, his table is a snare, and his wealth a nette to make him friends therewith, or bridle his enemies: either he must haue a trumpet to bring him in present reward, and depriue him of the future; or hee giues with one hand, and kils with the other; the body must be relieued to enthrall the soule, or the soule is neglected; so the poore carkesse may be refreshed, and that rather sparingly to kill it often with a lingring consumption; or glutted once a yeere, to fat it vp to the slaughter. Behold the ordinary charitie of *worldlings*, and iudge whether they proue good to themselues or others.

Remedy hereof.

Learne we therefore in the name of God, thus to preuent this delusion. As first, by considering, that as the holy God hath appointed lawfull meanes for the obtaining of his owne blessings, so that we may not doe euill that good may come thereof; so he requireth no more of vs, then accordingly as he giueth: the widows mite is accepted, when we haue no more; and the pound of the Vaine glorious is reiected, where lesse will serue the turne. Neither the fruite of the body will procure any satisfaction for the sinne of the soule, but to do righteously

Euill not to be done that good may come thereof.

and

and walke with God, this is acceptable with him. No other sacrifice of distributing to others, is so pleasing vnto God, but what is especially to the Houshold of Faith, what may further our owne and others saluation. Aboue all know we that God loueth a cheerefull giuer: and therefore while we liue, and haue time, let vs be doing of good, least to morrow bee too late; and let vs send our goods before vs to make vs friends of them, not leaue them behinde vs, least wee lose the comfort of them: and whatsoeuer we doe, let vs ayme at the glory of God, and doe it for his sake, who thought not his life to bedeare for vs: that so casting our bread vpon the waters we may finde it againe. And thus of these delusions, which draw men to this Bargaine.

Matt. 6. 7, 8.

True charitie, the Markes.

There followeth another sorte of deceits, which giues vs hope that though we haue ventured on the Bargaine, yet we may be free againe, of which we shall haue fitter occasion to speake in the last place. And so we come to the last place of obseruation, namely the iudgement of the Bargaine, which if our Sauiour may be iudge, will profit vs nothing, for so his words imply:

Discouerie of deceits, flattering the hope of vndoing the Bargaine.

what shall it profit a man? that is as much to say, he shall profit nothing thereby.

Obseruation 4. The iudgement of the bargaine, no profite.

It is a very hard match to hazard the soule, though it were for the gaining of the whole world.

Reasons.

The reasons hereof lie couched in the words them

themselues, which do imply two things. First, a comparison of the price with the thing bought; the price is amplified, first by the matter thereof, which is the soule. Secondly, by the appropriation, it is our owne, as being our best part, yea indeed al in al; that which is the life of our life, that which must continue for euer with vs, when these things perish with the body; that which eternally shall rue this bargain, when we haue no other benefit thereof. Out of which two circumstances, the holy Ghost doth inferre the iniquitie of the bargaine: as that first the immortall and diuine soule being made a price for these fading and earthly things, this argueth that we haue paied more for them then they are worth; and so withall haue made a bad market.

1 Price too deere.

Secondly, that when as in other bargaines though we haue lost at one time, yet we may helpe our selues in another, yet this losse is irrecouerable, because our soules once thus lost can neuer be recouered againe; if Sathan haue once got hold on vs by this bond, we are like neuer to get out againe: because it is a bargain made willingly, and with great aduice and wisdome: abusing religion and conscience to the driuing thereof, and reiecting all sence of religion and common honestie for the enioying thereof: what sacrifice now is left for sinne, to such that haue thus made a mock of the Sonne of God, and esteemed basely of his bloud, in com-

2 No hope of recouery.

Because the soule thus lost cannot be recouered.

comparison of the world. And therefore let no man deceiue himselfe with vaine conceits, as if hell would be satisfied, or God mocked. Doth he thinke to winde out of the bargaine by deceiuing the Deuill with this tricke, that his soule was not his owne, and therefore he could not sell that which was none of his? The holy Ghost here contradicts him: It is his own soule. Indeede it is not his owne to saue the same, he must be bought with a price, and so is not his owne, but yet with this condition, that not as his owne, he may glorifie God therewith in body and spirit. To destroy and vndoe the same, so it is his owne, he hath this by inheritance, so be his owne destruction; our destruction is of our selues, & that it may appeare so, what God hath decreed, we willingly execute in our conuersing with the world: we will haue present payment whatsoeuer it cost vs, & so that we may enioy the pleasures of sinne for a season, we haue no respect to that great recompense of the reward. *Heb.* 11. 26. Oh but we hope to vndoe the Bargaine by doing of good herewith. So indeede we may do good to others hereby, and haply to our selues for a season. But yet withall more confirme the Bargain, in that our doing good to our selues, doth but harden the heart the more in sinne, and lull it in securitie, to expose it thereby to suddaine vengeance: and our well doing to others may be the vndoing of their soules, although they saue

Answer to deceits.

It is not our owne, how.

1 Deceit. hope of doing good with these things.

This reiected.

the better euery way hereby, yet this doth not hinder, but that we may still fare the worse: as enioying more at their thriuing vnder vs, or boasting & contenting our selues with others thriuing, as hoping to make them our trumpets, or sponges in time of neede: howsoeuer, for good to other we may looke for indulgence, yet in the meane time we are cruell to our own soules; and so for this cruelty shalbe condemned and iudged of our selues.

Deceit. Hope of repentance.

Oh but thou wilt say, though none of these things will serue the turne, yet I may repent of the bargaine, and so it may be broken. So did *Iudas* of betraying his Maister, and yet he found no mercy: so *Esau* wept bitterly, and yet hee found no place of repentance. Deceiue not thy selfe, God will not be mercifull to presumptuous sinners. It is impossible that if we thus sin willingly in the pride of our wisdome, that we shall finde mercy though we seeke the same. And alas, how doe we seeke for mercy in this case, but for feare of vengance? and what remaines there vnto vs but a fearefull expectation thereof? Is it with purpose to be ridde of our sinnes, or rather for hope we may returne to our vomit againe? or rather doe we not dreame of mercy, and yet when we are awake we are an hungry? hanging in hel oftentimes without pardon about our neckes, because we haue not pleaded it in the acceptable time. Oh take heede to this fond conclusion with thy soule,

This dilated.

it is thine owne, and these things are but lent thee; & therefore take heed how thou part with an euerlasting inheritance, for a tēnant at wil. It is thine owne, and must euer fare wel or ill with thee: and therefore be wise not to part with it, for that which when thou hast most needs of, will part with thee, and returne thy price againe, as the Iewes did vnto *Iudas*, to beginne & encrease thine euerlasting torments. Oh how gladly now would worldlings wish that they had parted with their soules, neuer to thinke of them againe! But alas, herein they are miserably deceiued; they part with the happines of their soules, which was none of theirs to giue, and all the good they gaine hereby, is, to haue their soules returned vpon them, and stick to them in their confusion, to the most desperate continuance thereof for euer.

a Reasons: that the bargaine is naught, but not performed.

And yet in the meane time there were some miserable comfort vnto worldly men, if they could for the present enioy their bargaine. But marke I pray you how the holy Ghost sets down heerein, the subtlety of Sathan, and so discouers in the a place, the trechery of the bargain; Sathan will be sure of his part to fetch ouer their soules, though he neither can or would performe the bargaine vnto them. First I say, he makes sure worke with them: he binds them by their thoughts, they do dreame of no other heauen; sleeping and waking this is their compasse, to be rich, to liue in pleasure; nay they

Sathan will be sure of his; how.

cannot sleepe for this, they cannot wake but to this. 2. Hee bindes them by their words, all their talke is of the world, and how to compasse the same: the Saboath is no other wayes sanctified, but to confetre therof, either abroad as occasion serues, or at home in their closet.

Psal. 73. 56.

Here they blesse their soules in what they haue, or may compasse: euery day too little to fetch in profit by lying or flattery, by detraction or wispering; their very tongues are set on fire of hell, to owne them to their Maister.

Especially, their way vttereth their foolishnesse, and slauerie to Satan; he is not so readie to offer, as they to execute: what by deceite in Bargaining, and fraude in selling; what by cruelnie in oppressing, and cunning in vndermining; what by engrossing to themselues, and encroaching vpon others. He is not wise, that hath not a tricke to deceiue the Law, and so his owne soule.

Their purpose is well knowne to Satan by their words and actions, and so hereby he surely bindes them to performance of the Bargain. But now on the other side, doth hee performe with them? Nothing lesse. The holy Ghost sets out his performance, which he cannot; yet if, or though, supposing what may be, and so implying it cannot be. And indeed how can it be, that Satan should performe with them? Alas, the earth is the Lords, and the fulnesse thereof; and he giues it to whom he please. But Satan is

Satan performes not with vs.

the god of this world, and Prince that ruleth in the Ayre. True, but so onely reputed of the wicked, that adore no other thing; so onely deputed vnder God, to deceiue and plague them therewith. He offereth to Christ, All these will I giue thee; Alas, they were none of his to giue; he cannot so much as take an haire of our head from vs, without the dispensation of the most High; much lesse can he giue vs the least crumbe, but by leaue from God. And see herein also his notable treacherie, he offers these of gift freely, which are none of his to giue: and yet wee must exchange our soules for them, which are infinitely inualuable.

Obiect.

Answ.

Matth. 4. 6, 7.

Thus is not Satan able to giue vs these things, neither indeed are we capable of what hee so largely offers. What should wee doe with a whole world, whereof nothing is our due, and the least may serue the turne? Is it not at the least as *Sauls* Armour, too heauy a burthen for vs? And when we haue the most thereof at the best, will it not proue too heauie a reckoning without the blessing of God? Behold here then, the conclusion in the Bargaine. Neither can Satan giue what he proffers, neither can we receiue the same: and indeed, neither would Satan, if he could, performe with vs, to keepe our desires afoote, and so thereby our subiection to him, to any base courses for the attayning thereof. He enuies our present happinesse: and were he not bridled by the wise

2. We not capable of them.

3. Satan would not performe if he could.

and mightie Lord, so vnquencheable is his malice against the power and gouernment of your God; that if there were no other reason but to disgrace the prouidence of God, he would daily breed combustions, and desolations among men. No man should enioy a day of present happinesse, he would be tormenting before his time, and make hell euen with the earth by continuall butcheries and Massacres. But he is wisely restrained by the Lord, for the honour of his generall prouidence, and for the execution of his righteous iudgements against the wicked who serue him; they shall not obtaine what they desire, to the iust confusion of their hellish homage, and yet to the hastening of their finall vengeance, by this disappointmẽt of their hopes; which either breed more griedinesse in sin to compasse the same, or els bring forth fearefull despaire, to thrust them violently vpon damnation: and all this, as righteously by the Lord, vpon these that forsake him, so willing, by Satan and themselues: who haue made falshood their refuge, and are hid vnder vanitie, and so no maruaile if they reape what they haue sowen; euen of the flesh corruption, and vtter confusion. Obserue here wisely, the treacherie of the Bargaine, and sit downe before hand, and cast vp thy peny-worths. Is it no profit to aduenture thy soule for the world? Is the price too deare? and yet thou shalt be deceiued too. If thou haue *Nazianz* Talents, thou

Vse hereof, casting before hand.

thou must haue a Leprosie also to the Bargain: If thou hast thy desire, thou shalt haue leannes in thy soule; or though thou part with thy soule, yet shalt thou still be fed with the wind: either thou shalt not haue what is promised, or be better without it; so to be giuen vp to the abuse thereof, as thereby only to ripen thy sinne, and so hasten thy vengeance; or els to part with it then, when thou most depends thereon. Will Satan play thus false with thee, and cheate thee in thy Bargaine?

How to preuent him.

Oh then, be wise in the feare of God, to preuent his treacherie. Admire not these Gallants that reuell in these things, neither enuie their happines that haue payed so deare for them; lest this doating admiration, dazle and corrupt the eye of thy iudgement, that so thou mayest wish to be like vnto them, and enuie of their happines leaue thee to Satans malice, to be enfeasted in such wayes which haue set them aloft. Looke into the Sanctuary of thy God, to the ende of these men, that their present lustre may not bewitch thee: and be alwayes thinking of that life which is without end; that so thy heart may bee satisfied with the hope thereof. Build thy foundation by Faith, vpon the Rocke, that no stormes may split thee; and let the load-starre of hope guide thee through the surges, that the billowes may carie thee ouer safely, to thy desired Hauen: let patience sit as the Helme, to keepe thee in a sealed course,

and

and so shall experience be thy Steere-man, to stablish thee in present stormes. So experience shall giue contentment, whatsoeuer doth befall thee, and contentment shall prouoke thankfulnes, for what thou hast vndeseruedly. Thankfulnesse shall prooue an holy venture, to returne thee with Vsurie; either with a greater measure of these things, as shall be fittest for thee, or with what shall be farre better: euen a supply of spirituall pouertie, to hunger after durable riches; happy pouertie, that will make thee rich for euer, and blessed hunger that shall be thus satisfied. Oh, that we were wise thus to deceiue Satan! What roome could there bee for him, if the heart were so employed? What hope of preuailing, where the soule is thus armed? Oh, that we could be thus wise for our latter end! If we could daily renewe our repentance, how should we preuent, or reiect Satans assaults? If we could be humbled dayly in the sence of our vnworthynesse, how should we be thankfull for the least? How could wee enuie and fret at the prosperity of others? We should now finde too much to doe at home, to haue any leasure to looke abroad; or if we looke abroad wisely, it will returne vs home againe, either to examine our selues whether we are such, or else to be carefull and circumspect ouer our selues that we may not be such. What can we see abroad which may not more humble vs vnder the hand of God? and shall not

our

our abasing in the presence of God, be the meanes of our exalting and acceptance with him. And what need wee desire the wine and the corne, when our God is at peace with vs? Is not he our sufficient portion, and shall we not with him haue all things else? Oh, let vs then make still sure of him, by seeking all from him, by renouncing all for him, and vsing all to him; resting in him onely, and not our selues, when we are at greatest worldly ease, and making him our refuge when we finde no rest elsewhere. How shall this tryall of our Faith perfect the worke by patience, that we may be perfect and entire, wanting nothing, enioying all things, euen when we haue nothing, and being rich in content, though wee are base and contemned of the world? Happy contempt, to keepe vs from the loue thereof, and make vs long the more after heauen; yea most happy abasing of man, that casts vs vpon our God, to haue experience of his fauour, and euerlasting compassions. Let them make the wedge of golde their hope, that haue no repose in God; and let their glory be their shame, whose belly is their God. 2.Cor.6,7.

Let them take their fill of dalliance, till a dart be strucke through their Liuer; and let them be contented with the leprosie, that will needs run after the talents of deceit. Miserable foole, that will be thus led to the stockes, and as an Oxe to the shambles; wretched *Gehezi* that to receiue

that which his Maister refused, partakes of that plague which his Maister cured.

To conclude all, a Bargaine you see is a bruing; and our vnsatiable hearts driue the same. A match is made vp, and we see the danger of it: wee are deceiued therein, and yet cannot helpe our selues. Let vs therefore bee wise to set bounds to our restlesse desires, and let vs turne the currant contrary, that so wee may wade safely and enioy our endeauours; vnhappy they, that so desire, as that they can be sooner wearied, then satisfied with their labours. Miserable men that seeke for happinesse in sinfull vanitie and changeablenesse, and can finde this their onely content to be restlesse in the pursuit of what they cannot compasse; or what they compasse, increaseth their miserie: most desperate their estate that haue no hope but in this life, wherein (notwithstanding) they are iustly deceiued and confounded. Oh then, happy they that haue the God of gods for their refuge, who sweetens vnto them all their bitter pilles, and hereby preuents surfaiting of worldly excesse: happy they that haue their affections set vpon heauenly things, which can neither be taken from them, though they are from them; and so being from them doe encrease their spirituall appetite, that so they may neuer cease longing, till they be satisfyed with him. Oh happy are they that can be contented with their estates! because what the Lord disposeth

is best and fittest for them; and yet by faith can still be restlesse after what is promised: that so God may fulfill the desires of them that feare him. Yea they are happy, and euer more blessed are they that vse the world as strangers and as strangers are entertained thereof; that so they may approue themselues to belong to another countrey, and may hasten to that Countrie and Citie which is aboue. This happinesse of the way, he which is the Way grant vnto vs, euen for his trueth sake; that so by him we may be conducted to the happinesse of our Countrey. To whom with God the Father, and the blessed Spirit, three glorious Persons and one God in vnitie, might and maiesty be ascribed of vs and all Saints, as it is most due; all glory, power, dominion, and thanksgiuing, with all feare and obedience, both now and for euer. Amen.

Conclusion to the Reader: Resolving certaine Cases of Conscience incident hereunto.

THus hast thou gentle *Reader* a Briefe of such Meditations, which by obseruatiō of worldly courses I haue conceiued, concerning the desperate estate of Worldlings, endangering their soules for the gayning of worldly commodities. And for thy further satisfaction herein, that thou mayest preuent deceit in thy Christian libertie, lest it be an occasion to the flesh; and follow thy earthly plough so that the better Plough still goe forward, I haue thought it

it necessarie to adioyne hereunto certaine Cases of Conscience, whereby thou mayest be resolued in such difficulties, and seeming contradictions as appeare betweene thy generall and ciuill calling; that so thou mayest wisely subordinate the one vnto the other: and make thy ciuill calling, a furtherance to the perfection of thy generall. To this end, seeing, as the keeping of the Sabboath is a speciall tryall and furtherance of synceritie in all other occasion; so the maine quarrell of Worldlings is against the same: either they would vtterly abolish the same that it may not be kept at all, or else they would delude and frustrate the power thereof vnder pretence of Christian libertie. Therefore the first Quære, shal be concerning the libertie which the Sabboath allowes.

1. Quære.

What vse of our ciuill callings, and other accedents thereto, may bee allowed vpon the Lords day.

To which we answer briefly, that such liberty hereto is onely allowed herein, as the word and equitie therof doth confine vnto vs. Namely.

1. That in case of necessitie for the preseruation of life, so that without present helpe it may be certainly endangered, wee may lawfully exercise our ciuill callings, but neither in the same manner as at other times, or to the same ends. First, I say,

Not in the same manner, that is; not with the same intention of the minde, which on this

day

day must be more abstracted from earthly affections, then another day: not so much our loue to the person, as our loue vnto God, must now beare sway in doing the thing with an entire respect to God commanding the same, that he may haue the glory of our simple obedience; thē, that man may receiue benefit thereby: which though I acknowledge is to guide vs at all times, yet specially the Saboth requires this retired obedience. And in our releeuing the person, though his body or state be in present danger, yet our principall ayme must be the reliefe of the soule by exhortation, reproof, &c. as occasion serues: and that without any respect of refreshing the minde or body by any such labour, which is lawfull at other times.

Thus is the different manner in regard of the minde; and so also there must be a difference in the vse of the body: as so to exercise the body as specially to humble and abase it by the manner of our labour, whereas at other times wee may more respect the ease thereof.

And yet so farre onely to exercise it as not to tire & weary it, if vrgent occasion do not require, lest wearisomenesse require some such recreation thereof as is not meete.

And if any vrgent occasion may bring wearisomenes, yet now in steed of such bodily recreation, the minde may be enlarged to heauenly meditations and thankesgiuing, thereby to refresh the wearied carcase.

Whence it followeth that all bodily recreations that do not further vs to diuine worship, are vnlawfull on the Lords day: Because they serue onely to refresh the body after labour, which is restrained therefrō; otherwise I say, thō they shal make vs fitter to serue God, when we haue any liberty to labour vpon case of necessity, though we may vse that liberty to wearisomnes, yet this is to be relecued specially with spirituall recreation.

2 This inferreth that the vse of our Ciuil callings on this day, is not as they are Ciuill, but rather as they are abstracted from all Ciuill respects.

And this shall appeare the better, if we consider the different Ends of imployment on this day from the other.

Our End on ordinary dayes, may be benefit to our selues, for the encrease of our outward meanes and maintenance in the world; so may we not do on the Lords day. Here wee must labour freely without hire or fee, our paines must be a free will offering without respect of recompence, to approue the sincerity of our obedience, wholy for Gods sake, and not our owne.

And that our labour must now be seuered from al respect or cōtentment of the body, but rather to the humiliation both of soule and body. The like must be resolued concerning such other workes as are allowed this day. As:

2 Workes

2. Workes of Charitie, which though they may now bee performed, (as relieuing the poore, visiting the sicke and afflicted) yet here they must be limited by the former circumstances, as after a diuers Nature and to diuers Endes then at other times.

1. Now they are to be performed more liberally then at other times, in regard of the matter we giue; because this day requires a restrayning of our selues herein, that we may be more enlarged to others; both in that our lesse bodily labour hath need thereof; and the greater labour of the mind, requires the lesse, lest it be hindred and dulled hereby. And yet in regard of the manner, they are to be performed more sparingly: lesse time bestowed thereon, lesse wearying of the body; and all this that both bodie and soule may bee more free and ready in the worship of God.

The like may be concluded of that other bodily worke allowed on the Sabboath; namely, the view of the creature. Now the minde must be abstracted from all delight in them, as they serue for present vse, which may be allowed at other times; and onely inflamed hereby to glorifie God, in the wonderfull varietie and vse of them, for the aduancement of his power and prouidence in their creation and gouernment, without any respect of right or vse of them to our selues.

Whence it followeth.

1. That all liberall vse of the Creatures in prodigall Feasting, &c, is now forbidden, but onely such as may serue necessitie, and bee agreeable vnto good reason.

2. Generally no other bodily labour is now admitted, but what is confined within the former bounds of necessitie and charitie, and the like, together with such other circumstances of different manner and end, as before are laid downe.

And thus of the first Case and Resolution thereof.

2. Case. A second case ariseth, That seeing the Lord hath set apart but one day for his Seruice, and left vs sixe for our ciuill callings: Whether it be not lawfull to spend more time in following the world, then seeking after heauen? And so whether though our thoughts runne more vpon present occasions of this life, then vpon those of a better, we may not yet haue comfort that our estate is secure, our interest good in eternall happinesse.

The Resolution hereof consists, First, in the Consideration of the right vse and intent of the Sabboath, which is principally to confine and employ our thoughts wholie vpon heauenly things and such occasions, as that day are publikely offered to further the same, and that for two ends. One, that this heauenly employment of our thoughts on this day, and so of our words and actions sutable thereto, may be both a resemblance of our pure and perfect estate in heauen,

heauen, when all our thoughts, words and actions shall be thus wholy exercised, and also an euidence of our right in that happinesse; and withall may prouoke vs to sigh and hasten to that perfect estate; by how much our experience of saylings in these things on this day argues our shortnes and abberration from that perfection.

And hereupon followes another vse and intent of the Sabboath, Namely, that by restraining and setting our thoughts now onely vpon heauen, the obiects wee may as all other times keepe them better in order, that though they may haue libertie on the other dayes to worldly occasions: yet by the former imployment of them on the Sabboath, they may now be so bridled and seasoned with holy grounds and spirituall ends: as that we may so vse the world as if we vsed it not, our hearts may not bee set vpon the same, though we must conuerse therewith; but both lifted vp to God for the sanctifying of our businesse, and kept still euer with God in the prosecuting thereof, and so returne vnto God for the blessing of the same, and relie again vpon God in waiting on his prouidence; and meditating of the heauenly riches: making still these worldly occasions daily matter to humble vs hereby, in that we cannot be without what in some sort hinders our intire fellowship with God: to exercise our Faith and patience, in that our labour is nothing without the blessing of God: to try our sincerity, that we can spare

ſpare time for heauenly occaſions, and ſeaſon our earthly affaires with Spirituall Meditations. And ſo to prepare vs by a daily viewing of our reckonings, and making euen with God, to our great account; and ſo hereby to fit vs the better to the next Sabboath, and ſo to prouoke vs to hunger after the eternall Sabboath.

Thus doth the right vſe and entent of the Sabboath extend to the holy ordering of our ciuill Callings.

And ſurely if we conſider rightly in the ſecond place, the right vſe and ende of our ciuill Callings. Which is not ſo much for preſent maintenance of life, or to thriue thereby, as to humble vs vnder the mightie hand of God, in that we haue need of ſuch meanes, which had not ſinne entred into the world, we ſhould not haue had; and ſo daily to renew repentance and thereby to prouoke to loue and compaſſion towards others; that ſo we may lay vp a good foundation againſt the life to come. The wiſe conſideration and comparing of both theſe together, both the right vſe and ende of the Sabboath and our ciuill Callings, will happily further the reſolution of theſe doubts, and ſatisfie the Conſcience, in any ſcruples that may ariſe there-from.

For out of this compariſon will ariſe theſe concluſions. Firſt though the Lord hath allowed vs ſixe dayes for our ciuill Callings, and but one for the generall, yet from this proportion

it doth not follow, that though more time be allowed for our worldly occasions then for our spirituall, therefore wee may enlarge our thoughts so much the more after worldly things then after those of a better life: seeing as our ciuill Callings are ordained, not so much for the maintenance of this present, as that life which is to come; so our managing of them must bee Spirituall, with thoughts and actions deriued from that Fountaine, guided by the same Rule, and aymed at the same End.

And therefore as the Sabboath doth restraine vs altogether from theie carnall worldly thoughts, as being simply euill on that day: so neither doe the other dayes otherwise allow them, then as they proceed from a spirituall intent to glorifie God in obedience to him in our Calling, rather then to enrich our selues, and so ayme at a Spirituall end, euen the furthering of vs to a better life.

The Summe of all is,

1. Our ciuill Callings one the Lords day must wholly cease, but vpon the former occasions.

2. On the weeke dayes they must be followed not with worldly but with heauenly minds. They must be begun with Prayer, both priuate, and if it may be, with the Familie: they must be continued with spirituall Meditations, tending vtterly vs from the loue of them, by experience of the manifold distractions, the basenes,

and corruption incident thereto, and so prouoking to raise vp the minde to heauenly obiects; and they must bee ended with contentment, and thankefulnesse, with prayer, and humbly submitting to the will of God, and waiting by Faith his glorious Blessing.

Thus if we doe, our thoughts (though conuersant with the world, yet) shall haue sweet commerce with heauen; our time, though more dayes spent in our ciuill Callings, yet now thus employed, shall sanctifie them vnto vs, and sanctifie vs more and more by them, and so make euery day a spirituall Sabboath. Thus we shall walke with God, while we haue dealing in the world, & haue our conuersation in heauen, while wee are thus strangers on the earth: Our thoughts though imployed vpon the world, yet shall not rest thereon, but retire againe to their true Center of heauen, and our wayes, though trauailing in the World, yet shall stil be ayming and hastening to our country which is aboue. So that, though we liue in the flesh, we shall not liue after the flesh: and though we may take care for the flesh, yet wee shall not care to satisfie the same, nor vse our libertie as occasion thereto. In a word, we shall hereby so vse the world, as that we may not loue it; we shall so desire to liue, and seeke meanes for the maintenance thereof, as that still wee shall bee ready to die, and to leaue all for Christ.

And this may serue for answere to the second Question.

Hence ariseth a third scruple: Whether it be not lawfull to desire riches and aboundance.

To which we answere: 1. By a distinction of riches, which may be considered: As they are necessary and sufficient, and so a small thing may be counted riches, as contenting Nature and being sufficient for vs. 2. They may be cōsidered as they are in the estimation of the world, and in their own Nature, and so aboundance is to be deemed riches, & so they are vnnecessary.

A 2. Difference, now to be considered, is of the persons which may desire them, which are of two sorts. First, publike, such whose Callings cannot be well executed without aboundance, as that of the Magistrate, and such other publike Callings. Secondly, some persons are priuate, and these also in regard of their charge and such like occasions, may lawfully desire more or lesse.

A 3. Difference is in respect of our desires, which are either absolute, such as require simply the performance of what we desire; such as are all desires for Spirituall graces, which for the grace simply must be absolute, though for the measure thereof they may be conditionall: 2. Our desires are conditionall, with subiection to Gods will, as may make most for his glorie and our good, and so ought all our desires be for earthly things: because that God hath

hath so onely promised them, as they shalbe for our good. And so must we onely desire them. Out of these distinctions arise these conclusions.

1 First we may generally desire riches, as they are in the first sence necessary and sufficient, not as they are lesse necessary & aboundant. *Genes.* 28. *Deuter.* 17. 16. 17. 1. *Tim.* 6. 8.

2 Secondly, we may desire what may aswell fit our callings as persons; though this may be satisfyed with lesse, yet the calling may desire more, and so such callings as require state and maiestie, may require aboundance: yet so as that,

3 All our desires for these things must be conditional, submitting to Gods pleasure, both for the thing, as also for the meanes to obtaine the same; and so for the measure and continuance thereof vnto vs, and so not enlarged by our owne couetous minde, but confined to the iudgement and example of the most sober and frugall persons. And therefore,

4 All our desires for these things must be accompanied with prayers vnto God, both for the thing we desire, as also for the measure and blessing thereon.

Thus may we lawfully desire Riches.

A fourth question ariseth hereupon, whether we may vse such meanes for the gathering of riches as mans law doth tollerate, and consc not within the compasse of the Penalty thereof: As vsury, Monopolies, letters of mart, and-

4 Quære

ding with Infidels and Idolaters, tentering and burnishing our wares, by pressing, sluking, and keeping in, and sloting out commodities; changing of our callings, &c.

To which we answer, first by some generall rules to all. 1. That whatsoeuer is not against the law of equitie and charitie, without intent to deceiue, as we would be done vnto, that may lawfully be done herein. 1

That wherein the law of man is subordinate to the law of God, we may safely venture. 2

That the law of man may dispense with some things which yet it allowes not simply, but so only tollerates as to preuēt a worse mischief; so confines in the tolleration, as indeed in a manner implyes the impossibilitie of what it tollerates; or condemnes the same: Of this nature is vsury, which though it be tollerated by mans law, yet is restrained within such straight limits, as if the law were straightly executed, it might easily restraine what it seemes to tollerate. My purpose is not to enter into the mystery and sleights of this dangerous Trade. I leaue this to that worthy Treasure of Maister Doctor *Fenton*, who hath very profitably waded herein. Only my conclusion is, that though couetousnes be vsually the ground and Mother hereof, yet there may be some vse thereof, vpon some necessary occasions & extreamities in these barren times, wherein so few will lend freely, and few make conscience to repay what they borrow: 3

may tollerate the same, and that rather for the borrowers sake, then the lenders: so that oppression be hereby avoyded, and the rules of equitie be obserued: which, because each mans vpright conscience must be the iudge, therefore I leaue the discussing and ordering thereof to that soueraigne arbitrement touching Monopolies, & engrossing of cõmodities though they be somewhat of diuerse nature, and being abused, may tend to the oppression of the subiect, enriching of priuate men: yet seeing the Prince hath his prorogative, and may lawfully aduance whom it please him, seeing hereby there may be a speedier vent for the inning of commodities from abroad, if few buy vp the same, that they may not lye vpon the Merchants hands, and so be hindred from his seasons and occasions of venture; and hereby also there may be a speedier communicating of them to the subiect, that is to retaile them: I see not but that these courses may be lawfull, so that,

1 Priuate gaine eate not out the Publique.

2 The subiect be not oppressed.

3 The Magistrate defrauded, & scandalized.

4 And so the peace and welfare of the common-wealth preserued concerning Letters of mart. These howsoeuer in time of peace with forrain nations, I hold them vtterly vnlawfull, because they tend to the violation of leagues: yet in time of hostilitie, I imagine they may

haue

haue some vse, especially with the enemies of God & true religion; because we are commanded to roote them out, and heereby wee may both discouer their designes against vs, and also wisely curbe, and defeate the same, by weakening their forces, and ouertaking them in their mischieuous intents. And therefore,

1 So that priuate gaine be not principally aymed at.

2 Cruelty and extreamity herein be avoyded.

3 Neighbourhood be not infringed.

4 And only the ruine of Gods enemies be intended: I hold also that these may in some measure be tollerated.

As for trading with Infidels and Idolaters, this howsoeuer it be generally forbidden in the word, as leagues & confederacies with them, 1. *Cor.* 6. 9. *Deuter.* 12. *Os.* 12. 1. 2. Chro. 20. 37 Iudg. 1. 24 Gen. 14. 13. 21. 27. 26. 31. 31. 44.

Yet seeing we haue presidents in the word of commerce with Infidels: as of *Abraham* with *Escol* and *Aner*; and *Abraham* and *Isaac* with *Abimelec*, of *Iacob* with *Laban*, *Iosua* with the *Gibeonits*: These in some Cases, with some special bounds, may warrant this libertie,

As when we haue no other to commerce withall, and without commercing with them, we cannot be supplied with necessaries, because life must be maintained: & what is theirs, by all peaceable means, we may partake of. Prouided that we be not drawne heereby, to any more then necessary dealing with them for commodities,

modities, auoyding further familiaritie and neerer communion, leſt we be drawne hereby, by degrees to communion in Religion, and ſo forſake the liuing God.

But rather labour hereby our conſtancie and wiſedome, to win them to the true keeping of that golden Rule: Let them returne to vs, but returne not we vnto them, *Ierem.* 15.19.

Tentering, Preſsing.

1. Touching thoſe ordinary ſleights of tentering, preſſing, ſliking, garbeling, waſhing, &c. of our wares; though there be much deceit in them: yet there may bee alſo ſome lawfull vſe thereof, with theſe conditions.

2. That hereby only our Wares may be made more ſaleable, and yet ſo as the gloſſe and ſtretching of them, diminiſh not the ſubſtance, and goodneſſe thereof.

3. Be not a meanes to enhance the price, aboue the worth thereof: by making them ſeeme hereby finer and ſounder then they are indeed.

4. That we propound the common rule of Equitie, to doe to others, as we would be done to our ſelues.

Keeping in of wares.

The like may bee ſayde, concerning our keeping in, and ſtoring vp our Wares, wherein though we may aime at a priuate gaine, to raiſe the preſent priſes, or elſe to expect a deerer rate, &c: to defraud the Common wealth of it preſent neceſſitie: yet herein alſo there may be ſome allowance, both in times of plentie, and in time of ſcarcitie, eſpecially for all kinde of victuals

quals. In time of plentie, that ſo exceſſe may be preuented for the preſent; and extremitie may be relieued in time of diſtreſſe: and to this end our Garners and Store-houſes in the Citie and elſewhere haue ſpeciall vſe, to plucke downe the priſes in time of dearth, and ſo to refreſh the hearts of the poore; as alſo to prouide, if ſupply ſhould not come in abroad. And ſo alſo in times of penurie, that neuer there may be no extreame want. So *Ioſeph* by diuine warrant ſtored vp, that the Church might be relieued in extremitie. So haue we relieued our neighbours, and they vs. Genes. 42.

Otherwiſe, for thoſe tending onely to ornament and ſuperfluitie, I hold, that we may not keepe in our Commodities, eſpecially if it tend to the ſpoyling and corrupting of them; vnleſſe we cannot ſell them, that we may bee ſaluers thereby: and yet in caſe of returning the price, or for the common good, we muſt vtter them though it be to our loſſe, becauſe in ſuch caſes we are bound to giue freely, rather then our Commoditie ſhould be loſt, or the poore loſt for want of them; and ſo to depend vpon the Prouidence of God. As for changing of our Callings, though this may ſerue to argue diſcontent and want of Faith, in depending on the prouidence of God; yet ſeeing ſome Callings depend vpon the cuſtome and faſhion of the time, which is alterable, as of kindes of apparell: ſome depend vpon caſualties which may Changing of Callings. Cappes, Miniuer, Hoods.

may ouerthrow the same: many things haue beene vsed in Poperie, which now are antiquated; many things may be currant occasions of commerce with such and such forraine Nations, where the cause being taken away, the effect must cease. And the Lord furnishing his children with wisedome and insight into all necessarie occasions, necessitie may force and enable them, if one will not serue for maintenance, that another may be followed: yea, it may so fall out, that our aptnesse to one may bee more then to another, to which notwithstanding we haue been bound. Especially, seeing it fals out that some Callings may haue for the most their ground from custome and vanity, and not from conscience; as generally of tyring, and such like, and tend to the satisfying of the flesh: I see not but in such Cases, it is not only lawfull but necessarie euen to change our Callings, lest otherwise wee make ship-wracke of good conscience, and defraud our selues of that libertie which God and Nature allowes, and limit the prouidence of God to our meanes, which extends it selfe to all lawfull. Prouided that still we keepe the distinction betweene Authoritie and subiection; remembring that wee may so change our Callings, as still to keepe our selues within the compasse of our generall bounds, which are, still to be subiect to gouernment, and so onely vnto them, as to serue them in the Lord. Not encroaching vpon the Calling of

the Magistrate; not by obt libertie, aduancing the Magistrate aboue what is meet; but still seruing one another in loue, and all studying to serue the Lord Christ.

whether one man may haue diuers Callings?
As, whether a Minister may be also a Magistrate?
One Trades-man may exercise diuers ciuill Callings?

To the former we answer generally, that where Callings are subordinate to each other, there in case of necessitie, one may supply diuers Callings, as his abilitie is thereto: so the Minister may in some Cases and degrees, execute the office of a Magistrate.

2. Magistrates are of two sorts: 1. supreame, and soueraigne, as the King: and 2. Inferior and subordinate, as such as are appointed vnder him, for the easing of his burthen, and better seruing the publike good: so a Minister may be a Magistrate, though he may not encroach vpon the supreame authoritie. I say hee may not vsurpe soueraigne Gouernment; because this is a marke of Antichrist, 2. *Thess.* 2. 9, 10. This is contrary to the Word, which commands all both Priests and people, to be subiect to the higher Powers. *Rom.* 13. 1. This cannot be for the preseruation of the common Peace, which is by Vnitie, and Reformation of all abuses which tend to the disturbance thereof. And how shall the faults of Ministers bee corrected but

but by the supreame Magistrate? how shall their wrongs be righted but by him?

Yet I hold that a Minister may be an inferiour Gouernour; because it is lawfull for the Magistrate to bestow honour and authoritie, as it pleaseth him for the publike good.

And this authoritie giuen to the Ministerie, may tend to the publike good; and the glory of God, as hereby,

1. Their Persons may be better accepted, and preserued from contempt.

2. Their Callings be executed more currantly, when they haue some power to restraine open and grosse euils, and compell the Outward man to conformation in Religion.

3. Their constancie and courage herein; as it may ease of a burthen, so it may confirme and encourage the supreame Magistrate in the loue and maintenance of the Trueth: so that still the holy Order of subiection bee kept, that all this bee done with direction from the supreame Power, and returne thereto: and confusion be anoyded; that we so execute these seuerall Callings, as that still we reserue a distinction betweene them, and oppose not those things, which are wisely to bee subordinated, which we may doe.

4. If we consider that there are some speciall actions particular to each Callings, which on either side may not be encroached vpon. As, the Magistrate may not preach, minister the Sacra-

Sacraments, &c, because this is peculiar to the Minister. So the Minister (I meane as a Minister) may not prescribe Lawes, execute the Penalties of them, Determine of the persons, and goods of the subiect, &c, because these are the Magistrates Prerogatiue.

2. That all things bee done with direction from the royall Canon, & ayme at Gods glory.

3. So is it in the reformed Churches, where the Consistorie doth as well medle in Ciuill, as Ecclesiasticall occasions. And is it any other in our Honourable Court of the High Commission, and in other Consistories of our Clergie?

As for the other, That one man may exercise diuers ciuill Callings: As this is apparent by the practise of our Land, where some Merchants euer vse other Trades: Mercers abroad sell things belonging to many Trades, so I see not but that it may be warrantable by the word, which so enioyneth vs to be contented with the Calling that God hath placed vs in, as the seruant, while he is a seruant, is not to encroach vpon the Calling of the Maister, as that it denieth not, but when we are for our selues, we may follow what Calling we please, though we be not bound thereto, so wee haue skill therein, and respect the publike good, hinder not our Spirituall Calling: and obserue the Sacred Lawes and Customes of the Country wherein we liue: because one Calling will not serue to vse for the time, and maintaine our charge

and therefore in these respects we may lawfully imploy our selues in diuers.

To conclude this point, and resolue all in one Case, which is mainely stood vpon:

5 Quære

NAmely; whether a man cannot liue in the world, and thriue in his calling, without ship-wrack of a good conscience. To which we answer: That though,

The contrarie hereof be, *Vox populi*, The voice of the people: That conscience is dead, or goes a begging; meaning that the world admits not the rule of conscience, or if it do, it cannot thriue: yet,

That we may liue and thriue with a good cõscience is manifest, 1. Because it is promised as a blessing and fruit of godlinesse, *Psa.* 112: so that, 1. *Tim.* 6. 8.

2 Our ciuill Callings in the world are subordinate, not contrarie to our Christian Callings; and so,

3 We cannot keepe a good conscience if we liue not in a calling, & perhaps thriue not thereby: Except in case of triall, when God wil exercise our Faith and patience, in keeping vs from hand to mouth; or exercise our sincerity in not answering our endeuours for the present, lest we should seeme to serue God, that we may thriue: or finally, by some casualtie.

Or our Calling may be mean, such as yeeld onely

only so much exercise daily, as may serue necessity, and so cannot promise aboundance, but onely yeeld competency and sufficiency, for necessarie maintenance, which may be accounted thriuing, though we attaine not to great riches; and yet euen in these the blessing of God is admirable, where Religious wisedome teacheth parsimony and diligence to better our estates.

Or our callings may be vpon aduenture, such as depend vpon diuine prouidence, in blessing our going ove, and comming home: which seeing it is arbitrary as may make most for Gods glory, and our chiefest good, therefore if hereby we attaine not to great matters, yet herein shall appeare the blessing of godlinesse, that we shall be content with whatsoeuer our wise and gracious God shall dispose, and whether it be much or little, it shalbe but sufficient. He that gathered more Manna had but to serue his turne, and he that gathered lesse had no want. *Exod.* 16. 19. 20. To conclude all,

1 Labour we first for grace, and these things shalbe cast vpon vs. *Matth.* 6. 33.

2 If not in aboundance, yet in what shalbe best for vs, to further to a better life.

3 It is good that still we should finde some want in these things, that we may not set our harts vpon them, but hunger after durable riches.

4 And therefore let vs liue by Faith, & not by sence, waiting vpon the blessing of God in what

we haue, that it may be sanctified vnto vs, and waiting vpon the power and prouidence of God in what we haue not; that wee may bee suffised in the needfull and fittest occasion: or recompensed with what shalbe better for vs. And when we haue canuased and studied all, remember we that some corruption must fall out in these things, to humble the flesh, and cast vs vpon Christ our sufficient riches. And that a good conscience, as it shall guide vs through each particular occasion, that wee make not ship-wrack thereof, so it shall also abase vs in our greatest sincerity, that though we know nothing by our selues, yet herein wee may not be iustified, but still labour to be found in Christ, not hauing our owne righteousnesse, and endeuour to be found of him in peace, at his glorious appearance.

And if this shall not sufficiently satisfie thee in whatsoeuer scruples may fall out herein: I aduise thee to cõmend thee particular doubts in humble prayers vnto thy God, who will fulfill the desires of them that feare him, and satisfie thy carefull soule that waits vpon him. And so I hartily cõmend thee to the word of his grace, whereby thou shalt be enformed sufficiently in whatsoeuer may hinder the peace of thy conscience, and build it vp further in all wisedome and spirituall vnderstanding, that thou maiest be able tod iscerne of things that differ, and so trying all things, maiest hold that

which is good, and grow vp thereby in all
power and conſcience of ſincericie and righte-
ouſneſſe, that ſo thou mayeſt be per-
fect and intire wanting nothing,
vnto the full meaſure of the
age of Ieſus Chriſt,

In whom I reſt thine and the

Churches ſeruant

Thomas Couper.